THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

No. 17, Vol. XXXIII. Tuesday, April 25, 1871. Price One Penny.

THAT DISAPPOINTED JUDICIAL TRIUMVIRATE.

The address of Judge McKean, made by him to the Grand and Petit Juries before dismissing them yesterday afternoon, disappoints us. We supposed from the charges which we heard were made in it that it might contain some points of weight; but the strong points are not there. The whole address is the impotent attempt of a soured and disappointed man to gloss over his own defeat and to charge others with results of which he and his clique are the sole authors. There was a tone of exultation about Judge McKean's harangues a few months ago; they were the expressions of a man who felt conscious of triumph; but what shall we say about his latter utterances? In this last an acknowledgment of defeat is in every line. There is plenty of venom, but no argument; and men who are victorious rarely descend to spleen. His ravings about the Priesthood are as untrue as they are destitute of sense. It is sheer folly to talk about the "High-Priesthood" refusing to permit the expenses of the United States Courts to be paid, unless they are allowed to control these Courts. The United States pays, and has always paid, the expenses of its own Courts, and the Government has not depended upon the "High-Priesthood," or upon any one else, to settle these bills. Courts held for the adjudication of Territorial cases have had their expenses settled by the Territory. But Judge McKean rules the officers of the Territory out of Court, declares they have no authority, and yet expects these officers to pay the expenses of his Court; and because they do not comply with his wishes, and unlock the Territorial Treasury for him to thrust in his hand, he indulges in this tirade about the "High-Priesthood."

In his eagerness to accuse the people, and to do the leading men of this community injury, he does not perceive the dilemma in which he has placed himself. He says the "High-Priesthood refuse to permit the expenses of the United States Courts to be paid unless they are allowed to control the courts." How was it before Judge McKean came here; was there any trouble about the expenses of the courts being paid? Did the "High-Priesthood" only permit the expenses of courts to be paid on the condition that they should be allowed to control those courts? This is the plain and the only inference to be drawn from Judge McKean's remarks yesterday. The expenses of courts were paid, and the corollary is, if we accept Judge McKean's statement, that the "High-Priesthood" controlled these courts, an expression of arrogance and affected

superiority which we are quite prepared to witness in him, but which the courtesy of the profession would restrain a modest, sensible man in his position from placing on record, even were his predecessors scoundrels. We are proud to say, however, that we have had some gentlemen here as Judges, men of culture, erudition, and in every respect the peer at least of his Honor, and in their behalf we repulse with disdain the covert assault which he makes upon them.

Judge McKean seems to have an idea that the "High-Priesthood" are to blame for the law requiring ballots at elections to be numbered, as though this practice were something unheard of before. This is an old, worn-out charge against the method of conducting elections in this Territory, and he seems not to know that it is a practice not confined to this section. Here again he betrays his ignorance, as he can easily learn if he investigate. As to the boast that he will stay here as long as he chooses, it is simply childish twaddle. Who has said he could not? Who has disturbed him, or who is likely to disturb him? We can assure Judge McKean that whether he stays or goes is a matter of utter indifference to the people of this Territory. They contrived to live and prosper here for twenty-three years before they knew of his existence or he made his appearance among them, and they fully expect to continue to live and prosper after he takes his departure.

He says in his address that the favorites of the "High-Priesthood," which were elected to the offices of Marshal and Prosecuting Attorney, were ruled out by him, and the Supreme Court of the Territory has affirmed the rulings, and these officers cannot be recognized by himself and his confreres. What is the extent of this admission? Nothing less than that he and his fellow-judges have ruled out of court officers who were legally elected under the statutes of the Territory of Utah—officers who, ever since the Territory was organized, have exercised the functions of which he and the other court have deprived them! We are quite willing that Judge McKean should have the entire credit of this action. If there be glory attached to it, he is welcome to it; but what does this admission of his amount to? Simply this, that he and his fellow-judges have constituted themselves a Triumvirate in this Territory, overriding all statutory enactments, the action of the Legislative Assembly and the will of the people, and trampling upon all precedent. This is what he and his fellows have done, and he acknowledges his share in the proceeding. And yet he, with consummate impudence, denounces the "High-Priesthood" for using its influence and power at elections! If all he charges them with were true, they at least observed the law; but what language shall be used to describe the conduct of a man who, like him, has defied law and all public sentiment, who among a free people has attempted to make his will supreme, and would, if he could, trample them in the dust? Judge McKean has tried to make a prediction. The role of a prophet, however, is one in which he will never shine. We will venture to predict that if he continues to pursue the course of tyranny, disregard of law and overbearing insolence which he has adopted since he came here, he will be hurled from position, and become that most wretched of all creatures—a politician without an office; and that, too, despite all his zeal in trying to crush out the "Mormons;" even Methodism won't save him.

We want the public to understand the secret reason of all this denunciation. Judge McKean ruled the Territorial officers out of court, and as he says in his address, he wanted the officers appointed by the President and confirmed by the Senate of the United States to act as the officers of the courts. So far as that went everything was smooth and lovely. The Judge was supreme, and he felt correspondingly elated. But, after a while, the question of pay came up; for after all the patriotic talk of a certain class, you stop the money and the patriotism oozes out very fast. The Legislative Assembly had recognized the officers of its own appointment, and had left funds subject to their order to pay the expenses of courts; but they had left no funds subject to the

order of Judge McKean or the United States Marshal. When this fact transpired, the previous elation became more subdued. It might not after all be so nice an arrangement as had been hoped. If there could only have been some purchase rigged by which access could have been had to the Territorial Treasury, what a happy time there would have been. But an Assembly which is prudent and economical enough to keep a Territory out of debt, ought to be shrewd enough to take care of the funds during recess.

Then the Department at Washington was appealed to; but the Department could not see the point. Government had not been in the habit of paying such bills, especially to gratify the vanity of men who were out here trying to play "Big Injun," and to convince the poor, benighted "Mormons," that they were as great men as Brigham Young. When that recourse failed, visible gloom fell upon the unhappy Triumvirate and their courtiers. This feeling has continued to increase more and more, as the prospect of their appeals being unanswered became more dark, until, at last, it finds utterance in this splenetic wail of Judge McKean.

This address was gotten up on purpose to reach the Government and to create sympathy in Congress for the unhappy and struggling Triumvirate. They want money, and money they must have; they cannot live without it. To get it, every member of the "ring" is urged, every lawyer and man who has any influence in town are appealed to, all the officers are conjured to write to their friends in Congress to do all in their power to procure relief. Judge McKean talks about the Legislative Assembly being paid by the United States; he evidently does not like this. Somebody has tried at Washington to stop the appropriation of the amount usually made for this purpose, and to have it turned over to pay the expenses of courts. Is it Judge McKean or his associates who are engaged in this business? This we suppose is quite right for Judges to do; but what would be said about it if the "High Priesthood" were to engage in such underhanded, sneaking business? Somebody has told at Washington that the Court House cannot be obtained here, for the double purpose of convincing the Government of the bad feelings of the "Mormons," and to get an appropriation of $2,400 to pay for a suitable building. Will Judge McKean inform us if it was the "High-Priesthood" who did this; if not, who it was? Judge McKean ought to know that the Court House could be obtained at any time and at ten dollars a day—not $2,400 a year mark you—with all the necessary accommodations of jury rooms, &c. Who could have sent this lie to Washington with the hope of obtaining $2,400 through it, and doing the "Mormons" an ill turn at the same time? Judge McKean can probably inform us whether this was the work of the "High-Priesthood," or not. We should imagine not, for the "High Priesthood" have had these rich mines of which Judge McKean speaks under their thumbs for "about twenty years," and it is not likely that they would resort to such a despicable method of obtaining a paltry $2,400.—*Deseret News, March* 14.

We understand the Triumvirate and their satellites still indulge in the hope that the customary appropriation made to pay the expenses of the Legislative Assembly will be diverted by Congress to sustain them in their attacks upon the liberties of the people of this Territory. They seem to think that Congress will abolish the Assembly and substitute in the stead thereof their Triumvirate. This they no doubt imagine would be a very nice arrangement, especially if the power to levy and collect and spend taxes were granted them. Upon the entire face of the proceedings of the Triumvirate in all their rulings, charges and addresses, where the Territory, its officers and its affairs are concerned, there is plainly apparent the anxiety to obtain control here so that public funds can be handled to suit their views. The "ring" is composed of an impecunious crowd—men of such meagre talent and inconsiderable character, that in their own sections they could scarcely make a living, and who hoped by accepting Utah as a home for a

short period to make a raise. This they appear determined to do, even if it be at the expense of the rights and liberties of the people.

In conversation with a gentleman of high standing from the East—a public man himself, and thoroughly familiar with public life—he remarked, in speaking of the class of men who came out here as a general rule as officers, that when men, who were past forty years of age, accepted a carpet bag appointment in any of the Territories, for the salary paid such officials, it might be viewed as an evidence that they were men of low grade at home; for gentlemen of reputation and ability who had arrived at that age, if they should meet with misfortunes and be reduced in circumstances, could do better and recruit their fortunes more rapidly in a community where they were known, than by accepting a political appointment and coming out to a distant Territory, where the expenses of living in anything like genteel style could hardly be met by the salary paid by the Government. We thought there was considerable soundness in the remark, and it afforded us an explanation of the eagerness which is manifested to get the unrestricted control of all the business of the courts, and to allow no Territorial officer to act in any position where fees are to be obtained. Under cover of the outcry which they raise about the "Mormons" and their reported misdeeds, they hope to be able to perpetrate any enormity they choose without obstruction or condemnation. By this course the people of Utah may be blackened, and while attention is directed to them, money can be made without it being suspected that for its sake the howl was raised. We submit to the great public if this is not a confoundedly mean and despicable method of raising money.

There is one glorious feature about our position here—we are not likely to suffer for the want of the appropriation which the Triumvirate are eager to obtain. So far as the majority of the people are concerned, we presume they are quite indifferent as to what becomes of it; and so far as the Assembly is concerned, there is not a member whom we know but what would readily make a donation of the amount to the Triumvirate, if they thought they stood in need of it and were only decent men. There is scarcely one of them (the Assembly) who has not spent hundreds of dollars in time and means for the Territory and country, and such men can well afford to give $120 to assist any charitable object, and not feel the loss of the amount. They are men who make their living by honest industry and good management, and who have never depended upon a government salary or pay for the means to sustain themselves.—*Deseret News, March* 16.

THE SIGNS OF THE TIMES.

Yesterday afternoon the Bishop of Manchester preached a sermon at Mellor Church. He took for his text the first ten verses of the third chapter of Ecclesiastes. In the course of his remarks he said we lived in a time of change: changes were made so rapidly that it might almost be called a time of revolution. There were wild theories touching the truest interests of man invading every department of human nature — moral, intellectual, physical, spiritual, social, political, and ecclesiastical. Dreamers with their panaceas for all the sores of humanity; deadly blows aimed at old institutions as well as at old ideas and beliefs. Nothing was so sacred that it might not be freely, even recklessly, handled; nothing was so stable that it might not be rudely shaken; all belief in fixity or finality disappearing or gone; many hearts failing them for fear—such things were unequivocally the signs of the times. This was a season of disquiet and unrest; and for those who had no vision beyond the present world it might well be a season of profound alarm. Alluding to the war at Paris, he said it was a war against religion and against Christianity that was proclaimed. A revolution of this

type was based upon practical atheism, and, had it free course, the progress of the human race would be thrown back by centuries. In England, language not quite so wild nor quite so profane as that of M. Rochefort, but still wild enough in all conscience, had been freely used of late about the church to which they belonged. He who now threatened them with the disestablishment and disendowment of the Established Church had spoken of it as "an abomination," "an evil of frightful magnitude," and "a disgrace;" the clergy were "selfish," "vicious," "intolerant," "hypocritical," "always been the deadliest foes of liberty," "the education of the people owed nothing to them," "upon all national churches was stamped in deep and indelible characters the mark of the beast." When one heard this unfriendly description, one might be pardoned if one did not recognize one's own features in that uncomplimentary portrait.—*Liverpool Mercury, April* 18.

"REDEEMED LOUISIANA."

Slavery had some negative virtues. Don't start! Was it not a prohibitory liquor law, and is it not clearly proved in Massachusetts that all human ills spring from alcohol, and that if we could only enforce the law we would return to that primitive state of innocence characteristic of the antique ages, exemplified in the glimpses we get from Sodom, Gomorrah, Babylon and other pre-distillation cities? Yes, slavery was the only state of human society in which the prohibitory liquor law was actually enforced. A drunken negro then was more rare than a dead mule. That is another phase of society which has been changed. They get drunk now and behave much like white people similarly situated. Slavery encouraged propagation also—it was a form of stirpiculture. In New England I am aware this is not considered a virtue. New England has adopted the opinions and methods of France; its success would rejoice the heart of Malthus. Slavery was just the opposite. A negro baby was worth $50 or so, as much as a colt, and it was carefully nursed, the doctor was called to it and it grew and was round and shiny. I am told the negro baby does not now have the same chance either to get started or to flourish after birth, as formerly. It is too much trouble, the women think, it interferes with "going to meetin," gadding about, buying new clothes and jute chignons. A negro boy, corner of Chatres-street, the other day, was distributing little hand-bills to all the wenches that passed. I had seen him several times there, and, being resolute in pursuit of knowledge, I took one, and found it was the old story of "perfectly safe" and "otherwise harmless" pills. For a moment I felt as if I breathed my native air. Oh, star-eyed science! hast thou wandered here?—I mentally exclaimed, as I began to calculate the advantages of learning to read and knowing all that is going on. It is alleged by white people that the negro children, who are so unfortunate as to be born, are now badly neglected, allowed to sit about on the damp ground, poorly clothed, insufficiently fed, and when ailing do not have the care of a physician, and die very rapidly. It is said that between fœticide and infant mortality the colored race will be apt to diminish. I believe everything, so I shall believe this until I see the census of 1880, which will tell the negro story in figures.

The negro members of the Legislature were by far the best part of it. They sold their votes rather openly, and chuckled a good deal over the money, but they refrained from speech making, and the lobby people said they had confidence that, when they bought a negro and paid him beforehand, he would vote as he agreed, while there was not a white member who could be so far trusted. In buying the white member's votes the money had to be put up in the hands

of a "ring master," who was responsible for certain votes and who paid after the voting, and accounted to the lobbyist.

I am now speaking of Louisiana under reconstruction, "redeemed Louisiana." I was in the House the last night of the session, the speaker was very drunk, so were most of the members; it was a scene of wild confusion, bills were passed by the handful without reading the titles or counting the yeas and nays, whisky was brought into the house on trays, I was told, though I did not see it; most of the members were certainly smoking with their heels on their seats. A fortnight after the house adjourned the journal was not published! It is said "they were fixing it up." Laws of importance, affecting common practice in the courts, operative from the moment of their passage, and passed early in the session, are not yet published. I will add that the cost of this Legislature (I mean running expenses) was some $600,000.

The most prominent negro in office here is Lieut.-Gov. Dunn. He is a large, portly, black man, formerly steward of a steamboat. He is a much better man than Gov. Warmouth, a tall, thin, sinister young man from the West. Warmouth is said, with commendable frugality, to have saved about a half million out of his salary. Dunn has also been prudent, but his salary is not so large as Warmouth's. They probably have taken lessons in economy from Senator Fenton of New York, who, by holding small paid salary offices, has got to be a millionaire, or Ben Butler, who has grown so rich on his practice at the Lowell bar! A poor negro man who blacks my shoes and brings ice to my room, has but one hand. I thought at first he had been one of those who "fought nobly," but he disclaimed it, and said "jes crawled in de fiah wen I was a baby." I think he would be a good member of the Legislature, as he could only grab with one hand. The carpet-baggers are double jointed in the shoulders and right-handed in both hands. They are like the Spanish robber whom Gil Blas took up stairs to carry off a trunk. Arriving, Gil expressed fear lest it should be too heavy for him. "Never fear," said the robber, "when the business in hand is to carry off other people's property, I can lift Noah's ark!"—*New Orleans Correspondent of Springfield Republican.*

WHAT MARSHAL McALLISTER SAYS.

Territorial Marshal's Office,
Salt Lake City, March 14, 1871.

Editor *Deseret News*—"Sine die" was the last "prediction" of his Honor Chief Justice McKean. At the close of the March term, Third District Court for the Territory, he said to the jurors, "You may like to know the cause of this anomalous state of affairs. You shall know. The Legislative Assembly of this Territory are paid out of the United States Treasury; while that Legislative Assembly is left to provide funds for paying the *per diem* allowance of jurors and other expenses of the *United States Courts* while transacting the judicial business of the Territory."

His Honor has so mixed up U. S. Courts, High Priesthood, and Territorial Marshal together, that it is too much for his nervous system, and he could not see the Territorial District Courts. The U. S. Courts and the U. S. District Courts for the Territory are two separate and distinct bodies. The U. S. Treasury pays the expenses of all United States business; the Legislative Assembly of Utah Territory pays all the expenses of Territorial business.

He further said that the High-Priesthood refuse to permit the expenses of the United States Courts to be paid. I did not know that "Uncle Samuel"—the U. S. Government, was a High Priest before; but the Judge is mistaken, "Uncle" has paid the expenses of the United States Courts.

The Territorial Marshal is a favorite! With whom? The Government? Let me see what his Honor says about

him. "I am simply stating the facts." The Territorial Marshal is the High Priesthood of the Church, for he is the only officer of the Territory that can dispose of or draw the contingent fund or any portion of it for court expenses of the Territory; or in other words, it must be drawn over my signature. And his Honor said "the reason he sends the jurors home is this—'the proper officer of this court has no funds to pay you the per diem." I wish to correct the Judge, the proper officer has always had funds to pay the expenses of the District Courts for the Territory, and the Assembly allowed all my bills for '69—something over four thousand six hundred dollars. Am I not, according to his Honor's ruling, the High Priesthood of the Church, for I alone have refused the funds for the payment of U. S. officers and expenses of the courts, when doing U. S. business? If his Honor wants to hold courts for Territorial business, he should order venires to be placed in my hands. I then will summon according to law by drawing from the ballot box of each county, names of jurors certified to by the clerk of the county. Such jurors, so drawn, lawful, good and true men, can get their *per diem*, and the expenses of the courts paid. If his Honor had adjourned his court *Sine Odio* he would have felt better.

Respectfully, &c.,
JOHN D. T. MCALLISTER,
Territorial Marshal, U.T.

—*Deseret News.*

Doubtless, if he could legally and justifiably, Marshal McAllister would be delighted to fly to the Judge's rescue and deliver him from his great and manifold troubles by paying his juries and witnesses, but then the people and officials of Utah are remarkable for their respect for the laws, and the Marshal could not think of paying away the taxes contributed by the people, contrary to the law made and provided for the case, even when requested by a U. S. Judge to do so, and even when bullied by him for not doing so, for, much as the Marshal and the Utah people respect, and desire to respect, the Federal ermine, still they can not degrade themselves by breaking the laws in order to manifest that respect, for then it would not be respect, but servile obsequiousness and fulsome sycophancy, neither of which is becoming to Saints of the Most High, nor yet to citizens of a great nation like the United States.

Gen. Maxwell and Judge McKean denounced the Utah people because secret ballot was not in practice there. Everybody does not think as the Judge and Max. think. The *Family Herald* thinks the ballot is wrong "because it is weak," and says, "The ballot is by the admission of all men an evil; no one dares to defend it *per se;* it was adopted even by the late Mr. Berkley, and such enthusiasts, merely as an escape from those greater evils, intimidation and bribery. It is opposed to the manly virtues of directness, sincerity, and openness. To be slow to form an opinion, but to speak what he thought, were the virtues of the sturdy Briton. Now he is to be 'protected,' because he dares not say what he thinks, and vote for the right."

Speaking of the state of things in France the "Times" says, "The demoralization of the people has reached its climax. Something like an unspeakable evil fascination seems to have seized hold of the people's imagination, undermining all resolution and paralyzing all action. The very priests have lost their presence of mind, and show a strange improvidence at variance with all that experience might have led men to expect."—This is according to the old proverb, "Whom the gods would destroy, they first make mad."

Mr. Goschen, at a banquet given by the Lord Mayor of London, recently said, "The stupendous events that had happened in Europe had entirely absorbed the attention of the Government and the country. Recent events in Europe should teach us to rely—not on treaties, for they were often scattered to the winds—not on alliances, for they were occasionally faithless in times of trouble—not on the word of statesmen, for secret treaties were produced which shook the confidence of every honest politician; but upon ourselves. Knowing that this was a serious moment in the history of Europe, it was time that we should take measure of ourselves, that we should know what we could do, and that we would do it if we were called on; and that was to hold every man to the obligation to defend his home, and to maintain the honor and glory of England."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 25, 1871.

THE UNITED STATES.—Elder Angus M. Cannon wrote to the *Deseret News* from Canton, O., March 8—

Some gentlemen assailed me yesterday afternoon upon the subject of our faith, etc., when I gave quite a house full the best I had. A Mr. Schaffer, who claims to be an old friend of Judge Z. Snow, as this is where Mr. Snow formerly resided, kindly offered me the use of his Opera House, and said that he would see it lighted. I accepted and had the satisfaction of addressing a very attentive audience for an hour and a half. I proposed stopping short of this time, but the people cried, "Go on." I had great freedom, and feel that my talk yesterday and discourse last night cannot fail to effect good. I say this in justice to the liberal spirit evinced by some of the people of this place. A number of gentlemen called upon me this morning and expressed their gratification to learn so much they had never before known about our history.

MINUTES OF A DISTRICT MEETING

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, DICKENSON-STREET, MANCHESTER, SUNDAY, APRIL 16, 1871.

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10.30 a.m.

Elders from America present—David Brinton, President of the Manchester Conference; Oliver G. Snow, Travelling Elder in do.; J. Jaques, from the Liverpool Office. There were also present, A. W. Carlson, from the Liverpool Office; John Schofield, Pres. of Manchester, —— Gee, Pres. of Ashton, —— Ramsden, Pres. of Pendlebury, —— Davies, Pres. of Oldham, Henry Boydell, Pres. of Alshaw Moor, —— Mills, Pres. of Leigh, and —— Schofield, Pres. of Rattcliffe Branches.

The Presidents of the various Branches reported their Branches generally in good order, the Saints appearing united and fully alive to their position, and the Conference as a whole seemed to be improving. A spirit of inquiry was manifest, strangers occasionally attending the different meetings, in several of the Branches a number of baptisms were reported during the last quarter, and there appeared good prospects for more. Pendlebury and Leigh Branches were represented as in a most excellent condition, both having Sunday schools established, Pendlebury under the superintendence of Elder Stone, Leigh under the presidency of Elder Lewis Davis and son, both of which are in a flourishing condition. From present indications many of the Saints in this Conference will be able to gather to the valleys of the mountains this coming season.

President Brinton said he was glad to hear the reports which had been given in, it was very gratifying to him to hear of the steady progress which the Conference had made during the past quarter. Spoke upon the principle of tithing, showing how necessary and beneficial it is for the Saints to obey this commandment as well as all others which the Lord reveals to his people from time to time.

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2.30 p.m.

Elders Carlson and Jaques spoke upon various duties of the Saints,

the first principles of the Gospel, and the necessity of emigration.

6.30 p.m.

Elder Jaques addressed the congregation upon the gathering, showing that it is impossible for the Scriptures to be fulfilled and the designs of the Lord (as revealed through the Prophets of old) carried out without a people are first gathered together so as to form a foundation upon which the kingdom of God may be established upon this earth, and righteousness cover it as the waters cover the deep; that the different governments established by men had failed to bring about this much desired object, and that the course which they were now taking was drifting them further and further away from bringing about that era of peace which it was proclaimed had dawned 20 years ago; that the wisdom of man having failed, it had become necessary that God in his wisdom should institute a different order of things, whereby this earth might be purified of the sin and wickedness which now exist thereon; that the Latter-day Saints were the people to whom God had entrusted this mission; that poor, foolish, and insignificant as they might appear in the eyes of the world, if they were only faithful to the commandments of God, they would be instrumental in accomplishing his great and marvellous work of the last days.

Pres. Brinton followed with a few instructive remarks.

The services were opened and closed with singing and prayer.

DAVID BRINTON, Pres. of Conf.
JOSEPH DEWSNUP, Clerk.

CORRESPONDENCE.

AUSTRALASIA.

Sydney, Feb. 24, 1871.

President Horace S. Eldredge.

Dear Brother—I acknowledge the receipt of your very welcome letter. I am still doing the best I can and our God is working with me. The New-Zealand and New South Wales Conferences are going ahead first rate, but the Victoria Conference rather slowly. Since my last I have opened up the colonies of South Australia and Queensland, and appointed Elders Kearsley and Lingbye to labor in them.

With constant prayer for the welfare of Zion, and sincere love to yourself, brother Jaques, and all the Valley Elders, I beg to subscribe myself yours in the Gospel covenant,

ROBERT BEAUCHAMP.

ENGLAND.

Staveley, April 14, 1871.

Elder J. Jaques.

Dear Brother—The last time I wrote in regard to the progress of the work of the Lord in this part of his vineyard, times seemed very dull, no persons scarcely inquiring about the principles of our heaven-born religion, and as yet there seems to be but little alteration.

Since the beginning of the present year we have been enabled, by our faith and good works, in conjunction with the blessings of Jehovah, to add twenty-eight to our numbers by baptism, and we have a very fair prospect of burying a few more in the liquid grave. But what is this number, where there is half a million of people? Yet it is better progress than brother Noah made in his day. So I am sure we have no cause to complain.

The health of the Saints generally speaking is very good, and they are improving in faith, for it is manifested by their works, and "by their works ye shall know them."

My health is good and I rejoice continually in my labors.

With kind love to yourself, brother Carlson, and all at 42, and prayers for your peace and prosperity, I remain your brother in the Gospel,

ALMA ELDREDGE.

Bradford, April 18, 1871.

President Horace S. Eldredge.

Dear Brother—Brother Lambert and myself are quite well, and very busy

travelling among the Branches, where we find a good spirit among the Saints, and feel much encouraged at the good prospects and the news from home. We do not forget to earnestly impress upon the Saints the necessity of their using every endeavor to help themselves, which, if they will continue to do, and remain faithful, the Lord will open up a way for their escape in his own due time. We have those, as doubtless you find in all your travels, who have by energetic efforts and close living succeeded in securing part means to effect their deliverance. But in this country, at the small wages they have to work for, it is almost out of the question for a man with a large family to succeed without aid in getting away. We feel grateful to our heavenly Father and his Prophet Brigham for the material interest they are at present manifesting towards the scattered and down-trodden Saints among the wicked nations, feeling assured that the Leeds Conference will receive its proper share of any aid you may have in your power to disburse.

With kind love to all at 42, I remain your brother in the Gospel,

M. B. SHIPP.

Berwick-on-Tweed, April 18, 1871.

President Horace S. Eldredge.

Dear Brother—Since I wrote to you last, I have visited all the Conference, excepting two Branches, and I find as good and as kind hearted a people as ever I have travelled among in this land. I have had much joy and satisfaction in my labors among them, and also in laboring under the direction of Elder G. Lake. I labored in this land some 23 years ago and up to 1853, and never felt more freedom of spirit than I have in this Conference. We feel one, and God is blessing and crowning our labors with success. We have had occasion to cut off a few dead branches, and the tree has sprouted again, so that it is well sometimes to prune the tree, when branches are quite dead and bear no fruit, after we have done all we can for them. In cutting off those characters, the people see that we do not tolerate wicked practices, as many think we do. Since we trimmed up the tree a little, many have been added to our numbers and a great many are inquiring.

We teach the Saints to live up to their privileges, keep the commandments of God, get the spirit of the Gospel, and then live by its principles. We also teach them the advantage of keeping the Word of Wisdom, and of paying their tithing and offerings into the kingdom of God, that they may have the promised blessing. In my travelling around among the Saints, I see that many are waking up to this principle, and I see also that if many of our brethren had taken hold of it years ago, they would have been in Zion to-day, for some have spent sufficient, in useless articles, to which they have been addicted, to take them and their families to Zion. This has been acknowledged, but I feel thankful that there is some improvement in this direction. Many brethren desire to be helped to Zion, but they had forgotten that God helps those who help themselves. It is the duty of every Saint to save every penny, for pennies make shillings, and shillings make pounds. Some of the Saints have tried to save their money up until they could get a pound, but comparatively few have done it, for something is wanted and they say, "I must borrow of my I. E. money, and I will put it back on Saturday." But something happens on Saturday and they cannot put the money back. So we teach them to save it as they get it, and put it where it will be safe, if it is only sixpence, yea, if only a penny, if they cannot keep it safe themselves. I would say to all Saints, live up to your privileges, swell the funds, get your names registered on the books, and be careful and industrious and saving, and prove the Lord and see if he will not pour you out a blessing that will make your hearts to swell with joy, then you will soon gather to Zion and there lay a foundation for eternal happiness. Do not cease your labors in this direction until you obtain the desires of your hearts.

Our meetings are pretty well attended, and we have a good spirit in them. The Presidents and Teachers, as a general thing, are one with us, and we desire to be one with you and the

Priesthood of God in rolling on the latter-day kingdom. The Conference is in pretty good running order at the present. We are trying to do all the good we can, and endeavoring to set a good example before the Saints and the world.

Brother Lake joins me in kind love to all at 42.

Praying God to bless you with every comfort and blessing, I remain your fellow-laborer in the latter-day kingdom,

JOHN J. HART.

Pendleton, Manchester,
April 22, 1871.

President Horace S. Eldredge.

Dear Brother — On Sunday, 16th inst., we held a District meeting in Manchester, where some nine Branches of the Conference were represented. We held meeting forenoon, afternoon, and evening, and had an attentive audience. Although the weather was somewhat wet, the house was well filled in the afternoon and evening, and the congregation listened with marked attention and interest to the excellent instructions given by brothers Carlson and Jaques, of the Liverpool Office. I believe all were edified and instructed and felt glad of the opportunity they had enjoyed. The representation of the Branches in most cases was very satisfactory, the local Priesthood of the various Branches throughout the Conference are generally energetic and awake to their duties and very efficient, and the Saints are full of faith and good works. Although few embrace the Gospel, or even listen to the teachings of the servants of God, yet I feel that the work is steadily progressing and the Conference is in a healthy condition. As the season of emigration nears, the anxiety of the Saints increases to leave these lands. Many have done their best, and are still doing, to help themselves. Many are unable to do much, but are equally anxious. Some expect to be ready to take the first chance that presents itself in the proper order of emigration, having the needful on hand. Many have partly enough to emigrate them, and they hope for a little help, and many are unable to help themselves to any amount.

I feel my weakness and the importance of the work in which I am engaged, and feel to do all the good I can and the least possible harm.

Hoping this will find you in the enjoyment of improved health, with kind regards to sister Eldredge and all at 42, I remain your brother in the Gospel,

DAVID BRINTON.

WALES.

Merthyr, April 14, 1871.

President Horace S. Eldredge.

Dear Brother—Our big meeting on the 9th instant came off well. A good many Saints from the surrounding country were present, and some strangers. The audience were addressed by Elders J. Parry, C. Parry, T. Howells, W. Jones, and E. Edwards. All spoke freely of the things that pertain to the kingdom of God. Our party and concert came off on the 10th, and was a success.

The people generally are heedless of the truth, and it is difficult to get them to come to hear the Gospel. We have 600 *Only Way to be Saved* and a number of other Welsh and English tracts in circulation among them, we hold meetings around among them, but do what we will they take but little notice of us, and they seem to neither love nor hate us. However, we will continue to preach the Gospel to them, and let the consequences follow.

The faithful Saints enjoy a great portion of the Spirit of God. We always have very good meetings, even when only few come together, and we always have good freedom to preach, whether to few or many.

My kind love to all at 42.

Yours in the Gospel,

ELIEZER EDWARDS.

Swansea, April 17, 1871.

President Horace S. Eldredge.

Dear Brother — In the Swansea Branch there seems to be an increasing desire on the part of the world to come and hear us preach. Last night our room was nearly full, and about half of them were outsiders, who were very attentive to all that was said.

Elder Caleb Parry being present, he in connection with myself addressed the meeting, and we had good liberty, for the Spirit of the Lord was upon us, so much so that we were able to preach to satisfy our own selves, and the many kind greetings we received from the Saints and others at the close of the meeting assured us that they were satisfied with what they had heard.

Love to all at 42. Brother Caleb joins in love to you all.

Your humble servant,

JOSEPH PARRY.

UTAH NEWS.

The following are from the *Deseret News* to April 4—

Brother John W. Young was importing a road traction steam engine.

A new switch had been laid out at Wood's Cross Station on the U.C.R.R.

Congress had extended the time for paying for pre-empted lands to July 1872.

A number of settlers of Eagle and Spring Valleys were passing through St. George to Kanab, March 27.

Charles Force, formerly prompter at the Theatre, had been shot at a place called Stony Creek, in California.

Messrs. Tilden and Lawrence, lessees of the Salt Lake House, were adding an additional story to their rooms.

Thos. Yates, of Brigham City, while running in playing at ball, "stepped slantwise on a rock," and broke his leg.

Bishop L. E. Harrington, of American Fork, had returned to the city after an absence of nearly three months in the States, and enjoying a delightful visit.

At Moroni, Sanpete, Rinaldo, a 13 year old son of R. M. and Lavinia Rogers, accidentally shot himself while handling a revolver, and died in thirty minutes.

The S. M. Blair company had produced pig iron of very excellent quality at Iron City, Iron County, Mr. David Adams, who has had long experience in the business, being connected with the works.

Mr. Alfred Randall showed a bolt of jeans, made at the Ogden Mills, "which for fineness of texture and excellence of quality is superior to any imported material of the kind that we have seen," says the *News*. Eighty cents a yard was the price.

Excursion parties from the States were becoming frequent. Speaking of one party the *News* says, "The members of the party are exceedingly pleased with their visit to this city, being delighted with its appearance, and the good order which prevails here."

"Major Graham" was charged before Justice Clinton with rape, seduction, etc., and held in $3000 bail, which was not found. A New York paper says the father of the unfortunate girl tried to shoot Graham as he was leaving the court. Pity he failed to do it.

Elders Edward Stevenson and N. T. Porter had returned to the city from their southern trip of three days less than two months, during which they travelled 1000 miles in an open buggy, preached 140 times, and had been invariably treated with kindness and respect.

George Lloyd and Miss Lizzie Sanders were thrown from a buggy to the ground near the Warm Springs, and taken up insensible, March 26. Miss Sanders was not much hurt. Lloyd died the next morning. He is spoken of as steady, circumspect, and generally respected.

A "transient" was had before Justice Clinton, March 27, charged with attempted rape in a store formerly known as the "Bank Exchange." The police heard the cries of the woman, but had to scale a seven feet fence and effect an entrance at the back of the building to save her and secure the villain.

J. R. C. wrote from Grantsville March 17. The farmers were busy sowing and planting, stock-raising was receiving more attention than formerly, a few people had their "pockets full of rocks," and their brains turned towards prospecting. The settlement had two schools in operation and another about to commence.

Brother Geo. Hancock, of Payson, while travelling between Panacca and Eagleville, was stopped by five men, who levelled their fire arms at him, ordered him to throw up his hands, one of the men struck him on the head with a pistol, and the party robbed him of $300, cut his horses loose, and decamped toward Pioche.

Bishop John Stoker reported the people of Bountiful as "A 1 in almost everything, and as Latter-day Saints could not be excelled by any of their contemporaries," being "diligent in business, fervent in spirit, serving the Lord." Much spring work had been done, some farmers had finished plowing and planting. Peace, quietness, and good will prevailed.

W. J. S. wrote from Heber City, March 15, that quiet, peace, and good will prevailed, the courts had nothing to do, lawyers were impecunious and could hardly find tobacco money, the F. R. S. had built a commodious two-story stone building, a co-operative two-story stone store-house 22 by 37 feet was in process of erection, also a hall, 30 by 70 feet, to be used for divine service, the present meeting-house having become too small for the increasing population.

"Anon" wrote from Kamas, Feb. 25. Kamas numbered 40 houses. A new Ward had been recently organized, called Kamas Ward, including Rhoade's Valley or Kamas Prairie, Peoa, Rockfort, Wanship, and Parley's Park, Samuel F. Atwood, Bishop. The old town plat of Kamas had been resurveyed and enlarged. Good opportunities for new settlers. Stock improvement association organized at Peoa, Bishop Atwood, president; Ward E. Pack and G. G. Snyder, vice-presidents.

Jesse W. Fox, Esq., Territorial Surveyor General, C. W. Hardy, Esq., First Assistant Surveyor, and others were to commence the location of the Utah Southern Railway April 3. The following is the direction for the line to take in and from the city—Starting at the terminus of the Utah Central, thence south on Third West to Eighth South street; thence to Third East street, and south, on open line, through the big field, being the first street east of Territorial Road, to Big Cottonwood.

F. R. Kenner wrote from Manti March 20. Farmers were active and much grain was already sown, the intention being to sow and plant extensively. Not so many grasshoppers' eggs as formerly. Many houses in course of erection. New meeting house, 80 by 50 feet, progressing. Dramatic Association erecting a theatre 65 by 55 feet. Five schools in operation, all well attended. The erection of a city hall contemplated. Lectures on various subjects during the winter, well attended. Co-operative store a decided success.

The *News* of March 28 says, "One day last week brother O. M. Duel, of Davis County, was severely injured by a vicious ox. He had just yoked the animal up for plowing when the brute struck at him with his horns, driving the point of one into the fleshy part of his hand, and, while in this position, tossing him into the air several times. Brother Duel finally got his hand loose, when the ox caught him on the throat, tearing the flesh and skin so horribly that it hung down on his breast, and laid bare his windpipe and jugular vein. Medical assistance was procured, and the injured man is now progressing favorably."

Elder Robert L. Campbell returned, March 7, from the States. He had been in Canada, New York, and St. Louis, visited a number of normal schools in those places, visited his kindred, gathered up much information of his progenitors and relatives, living and dead, spent an evening answering questions in a public hall in Clarksburg, Ont., preached three discourses by invitation in that province, found that in Canada children are not considered nuisances as they are in some of the United States, found the clan Campbell greatly on the increase, an interesting and agreeable fact which Mrs. Princess Louise Campbell Lorne, her husband and her august mamma will doubtless be glad to learn.

Daniel Daniels wrote from Malad City, Feb. 26, of a mild winter there, little snow, stock doing well. Malad City had three day-schools, taught by brothers R. G. Evans, Harrison, and Winters, pupils progressing satisfactorily, Sunday school doing well, dramatic company organized and performing creditably under the superintendence of brother R. G. Evans. Had several concerts by the Cherry Creek and Malad Branch choirs, conducted by brothers Turvy and Owens. Had a heavy shower of salt for an hour, Feb. 22. Co-operative store doing well. Samaria settlement, west side of the valley, was spreading itself under Pres. Samuel Williams, had a first class day school taught by brother Davis, Sunday school and meetings a credit to the settlement.

Deseret Fire Engine Company No. 1, and Deseret Hook and Ladder Company No. 1, had been organized. Chief Engineer, John D. T. McAllister. Engine Co. No. 1, Foreman, Charles H. Crow; Assistant Foreman, John Reading; Secretary, John W. Sharp; Treasurer, Wm. J. Hooper; Steward, Charles M. Donelson, Sen. Hook and Ladder Co. No. 1, Foreman, Henry Dinwoodey; Assistant Foreman, George Naylor; Secretary, Joseph E. Taylor; Treasurer, Wm. L. Binder; Steward, Alexander Butt. An engine was being built by I. Isaacson, to be ready by the middle of April, to be eight feet long, two cylinders, six inch bore, eight inch stroke, large enough to employ twenty hands, piano-shaped box, and to weigh about 1200 pounds. Fore wheel, twenty-five inches, hind wheel thirty-one inches high. The trucks, ladders and apparatus for the use of the Hook and Ladder Co. were being negotiated for. Engine room to be under the old City Hall.

SCRAPS OF NEWS.

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THE OLD WORLD.—Dr. Dollinger, the leader of the German Catholic opponents of the Papal infallibility dogma, has been excommunicated by the Archbishop of Munich, but the opposition spreads.——At Wrexham a woman was fined for selling "high game," alias stinking rabbits.——The first Methodist sermon was preached in Rome on Easter Sunday.——Religious "revivals" prevail on Moray Frith, and "one class" of the revivalists close their meetings with modern dances.——The Paris women are said to be more courageous than the men.——Prince Bismark has a pick at Portugal.——Mary Quinn of Waterford drank five half pints of whisky in less than two hours. Result—Mary will never drink again.——The population in Paris diminished half a million in a few days.——The "Times" correspondent calls Neuilly "a city of the dead." There and at Marseilles women were lately slain sword in hand.——Queenstown is already crowded with emigrants.——The "republican mania" spreads in England.——The Bishop of Exeter wont object to a "gorgeous ritual" when it suits the tastes of the people.——Earthquakes in the Shetland Isles.——John May, 102 years old, died recently in the West of England. He had full possession of his faculties up to the hour of his death.——The Chinese are about to make needle guns.——The number of wrecks reported during the week before last is 24, making for the present year 694.——A "land-and-water velocipede" is to take its inventor from London to Paris without stopping.——The "Church Herald" is horrified at a "royal desecration" of Good Friday by an "outrageous and sacrilegious" dinner, tea, and ball at Balmoral, in honor of the marriage of the Princess Louise.——In Prussia all honors, all advan-

tages, and all favors are reserved for the army and for those who have served in it. Whoever for any reason has not been a soldier does not obtain any position in the civil service, and both in towns and in the country he is the object of ridicule to his fellow-citizens.——A Burmese paper says that a young white elephant, recently captured, "is being suckled by women, who are forced by the Mandalay authorities to perform this maternal office to the animal, whilst their own children are given away to other women to nurse."——During the late war Miss Nightingale wrote, "In this most terrible of all earth's wars—in the countless horrors of this most horrible of mankind's histories—I believe the sufferings of the starving, stripped, and burnt-out peasantry are the greatest horrors of all."——Murphy, the Protestant lecturer, was lately beaten and kicked and trampled nearly to death by a Catholic mob at Whitehaven.——This country has the pleasant certainty of increase of taxation the present year.——The match makers are indignant at the proposed tax on matches.——Drunkenness is a "recognized institution" in Liverpool.——The professors of the Roman University oppose the infallibility dogma.

THE NEW WORLD.—Congress has passed the Ku-Klux bill in a modified form, and adjourned.——Cox, Wilson, and Sumner are recognized universally as able and conscientious officers, unjustly treated by President Grant. Cameron, Sumner's successor, has anything but an "honest" reputation.——California is going into bull-fighting.——Idaho has got the political "ring disease."——Senator Sumner is for putting down "that Ku-Klux of which the President (Grant) is the declared head."——The New-York "Tribune" says the Mosaic law has not revealed any divine authority for the Kansas Vigilante style of "working off the condemned." The San Francisco "Figaro" thinks the world needs "more sweetness and light," especially in the pulpit, the press, and on the stage.——The Greeley (Colorado) "Tribune" recommends the people of that settlement "to adopt so much of the regulations of the Salt Lake people as shall be found applicable," in the matter of irrigation.——The Walla Walla "Statesman" says George Pauncefort is about to abandon the stage and engage in agricultural pursuits in Washington Territory.——A lady teacher at Janesville (Wis.) kisses her pupils into obedience. The larger boys are said to be very unruly and to require repeated correction.——The distaste of Young America for trades or "menial work," and his desire to become a lawyer or a doctor or an office holder or a speculator, are becoming more common and more decided every day, as labor is so "degrading" and learning a trade is "slow and stupid."——A clergyman says the Colorado Legislature are disposed to repeal the Ten Commandments.——Two Illinois boys, who didn't like to go to Sunday school, set fire to the church where the school was held.——A Syracuse, Illinois, jury awarded $200 for a child and $451 for four bear cubs, all killed by the railroad cars.——A pious young Kentuckian sang, "I want to be an angel," and then went and drowned himself.——More than a dozen offers of marriage have been made to a "learned girl in Montreal, who has lost both legs above the knee."——A young woman in Chicago gives "tuition to lovers."——Jeff. Davis has been making a tour in Alabama and has been enthusiastically received. The secession issue seems to be not dead yet.——Terrific weather in the Atlantic, large quantities of icebergs and wreckages.——An American Fenian filibustering expedition to Australia is expected.——Captain Selfridge reports that by utilizing rivers and joining them, the Darien ship canal can be made with 22 miles of cutting, the deepest not exceeding 150 feet.——Buenos Ayres has the cholera, 100 persons dying daily.——The "hen fever" is beginning to rage in the United States again.——Jeff. Davis believes in the ultimate triumph of State sovereignty, says he is willing to give his life for the South now, he has never asked pardon for what he has done and he never will, for he feels he has done no wrong.——The Selma (Ala.) "Press" does not believe the "lost cause" is a "dead issue."——The Detroit "Free Press" asks, "Is our civilization a failure?"——The New York "Times" asks, "Is France on its death-bed?" The Chicago "Tribune" asks, "Is France, as a nation, subject to periodical attacks of insanity? Is the city of Paris drifting again into one of those reigns of madness and terror, which we had supposed that even French human nature could enact but once?"——A short time ago the London "Telegraph" declared that the ladies of the United States were to a woman stark staring mad on the subject of dress.——Mr. W. L. Jones, at Sydney, Australia, has been fined £100 and sentenced to two years' imprisonment for blasphemy in publicly undertaking to prove the Old Testament to be "an immoral book," and in speaking of Moses as "a robber and a murderer," and "a cruel old wretch."——In telling the world "What He Knows About Religion" in the "Golden Age,' Horace Greeley holds that Jesus Christ, while "greater than man, was less than God."